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S O M E
Tender Advice,
O F A
Sober Youth.

Published at the
Request of his Relations;
In Hopes it may be of
SERVICE
To those that Survive him.

London, Printed and Sold by T. Sowle,
in White-Hart-Court, in Gracious-
Street, 1704.

Cross (P.) R

OF THE

Pending Advice

OF

Social Youth

Published at the



Request of the

In Hope of the

SEER VICE

To those that share a plan

LONDON, Printed and Sold by J. Smith,
in Strand Street, at the
Sign, 1794.

Some Tender Advice, &c.

To all that are Living in, and taking Delight in the Pleasures and fading Delights that are to be enjoyed in this World.

i Tim. v. vi.

But she that liveth in Pleasure, is dead while she liveth.

THE Lord having at this time brought the Sense of your sad and deplorable State, if lived and dyed in, with great Weight and Tenderness before me; and from a Con-

straint of his Love, which I felt in
 my Heart to roule towards you,
 was I moved to write thus unto you,
 to desire and intreat you to stand
 still, and consider what the end of
 these Pleasures will be, and not to
rush into them, as an Horse into the
Battle : But consider that you have
 a never-dying Soul to Save or Lose,
 which lyeth at Stake : And when the
 time shall come, that this Body shall
 return to the Earth from whence it
 came, that the Soul shall then launch
 forth into the vast Ocean of Eterni-
 ty, and shall receive a Reward ac-
 cording to the Deeds done in the Bo-
 dy, either Everlasting Joy and Feli-
 city, which is a glorious Portion, or
 Everlasting Wo and Misery, which is
 a dismal Portion. Therefore it ought
 to be our greatest Concern and Care,
 to see that we so Live, that we may
 not be afraid to Dye ; for it is a cer-
 tain and undeniable Truth, that is
 left upon Record in the 16th of *Job,*
When a few Years is come, then shall I
go the way whence I shall not return.
 And

And he saith in another place, *The Eye of him that hath seen me, shall see me no more*, Job 7. 8. Oh ! surely we may say so too ; for the Eyes that see us now, when it may be we are lively and well, shall in time see us no more. All of us must, in one Day or other, submit to the stroke of Death, that deprives Man, and separates Man from his Pleasures and Delights : And I do believe that there is none (except Atheists, who wickedly believe there is no God) but what would gladly have a Portion and an Inheritance among the People of God ; many would *dye the Death of the Righteous*, but alas here is That that hinders them ; they would Live and Act the Life of the Unrighteous : So I would have none deceive themselves with a saying, that *they would gladly eye the Death of the Righteous*, when they are taking great Pains, by exposing their Healths and Estates to Ruine, in living the Life of the ungodly.

Oh ! Friends, Country-men and Women, do not let such a weighty
A 3 Matter,

Matter, as the good and everlasting Welfare of your Souls, be so slightly and carelessly passed by, I do intreat you ; but be concerned for the Honour of God, and for the Good of your own Souls, and for the Good of the Souls of your Fellow-Creatures, more than any thing that is to be enjoyed in this World. Oh ! be prevailed upon to let the time past be sufficient.

But it may be some poor Soul, whom the Lord may be striving with (and may be at times letting them see what a sad State they have brought themselves into, by doing those things with delight that he hath often reprov'd them for) may be near despair, thinking that the Lord will not have Mercy on them : But to such I say, I believe that these and many such Thoughts are brought into the Mind by the Enemy of Man's Happiness, who would have them think, that the Lord will never have Mercy on them ; and will bring to their remembrance, many times, the Sins they did knowingly

knowingly act, contrary to the Mind and Will of God made known to them.

Well, if any poor Soul, into whose Hands these few Lines may come, should be ready to be carried away into Despair, by these suggestions of the Enemy of their Happiness; for by his so suggesting, they may see where he would have them still remain: Unto such I say, what hath the Lord brought to your remembrance the Wages of such Works that you have been working with great Pleasure and Delight? And you, in the sense thereof, abhor your selves for so displeasing that God that made you, and that hath followed you one time after another, striving with you to break off your Sins, and letting you see what would come upon you, if you would not be prevailed upon by him. I say, if the Lord is so bringing your former mispent Time to your Remembrance, it is a manifest Token that he is still waiting to be Gracious unto you, by calling you to come to him;

for if it were not so, he would not thus bring the sense of the miserable-ness of your Conditions before you : Therefore be encouraged, and trust in his Mercies. In the first Chapter of *Isaiah*, you may read how that the Lord called *Heaven and Earth to witness against that rebellious People*, upon whom he waited to be Gracious ; when he says, *Hear, O Heavens ! and give Ear, O Earth ! for the Lord hath spoken, I have nourished and brought up Children, and they have rebelled against me : Why should they be stricken any more, you will Revolt more and more : Therefore he said, When ye spread forth your Hands, I will hide mine Eyes from you. O dismal State indeed ! Yea, when you make many Prayers, I will not hear.*

Thus may you see, how the Lord slighted, and regarded not the Prayers of the Children of *Israel*, tho' they were his Chosen People, when their Hearts were gone from him ; for says he, *Your Hands are full of Blood.* Oh ! that this State may not be the Por-
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tion of any one ; but more especially such whom the Lord hath done so wonderfully for, is the Desire of my Soul.

But, Oh ! the Love of God, that passeth the Understandings of Men ! Oh ! *How unsearchable are his Judgments, and his Ways past finding out !* Oh ! the Love : Oh ! the Mercy : Oh ! the Pity, of the tender merciful God, to the Children of Men, tho' they have rebelled against him : Oh ! how doth he daily manifest his Bowels of Compassion, that yearns over the Workmanship of his hands, tho' they have wilfully *rebelled against him*, by his saying unto them, *Wash ye, make ye clean ; put away the Evil of your doings from before mine Eyes : Cease to do Evil, learn to do well, seek Judgment ; relieve the Oppressed, judge the Fatherless, plead for the Widow ;* for it is upon no other terms, than *ceasing from doing Evil, and learning to do Well*, that the Lord promised to *come and reason with Man* ; and if his Sins had been as Scarlet, they shall be as white as Snow ;

Snow ; and tho' they be red like Crimson, they shall be as Wool ; if ye be willing and obedient, ye shall eat the good of the Land (not else) but if ye refuse and rebel, ye shall be devoured.

Oh ! consider seriously, I entreat you (as one that is concerned for the Good and everlasting Welfare of your Souls) that for us to live, and spend our Time in Vanity, when the Lord reproves us time after time for it, is enough to Anger and Provoke the Lord, to say to us, as he did to some that he had *called* to, but they had refused his *Call* ; he had stretched out his Hand, and they had not regarded his Love in stretching it out to them ; which angered him so much, that he said to them (that is, to those that refused his *Call*, and that regarded not the stretching forth of his Hands unto them) *You shall call, but I will not answer ; you shall seek me, but shall not find me ; you shall call upon me in your Distress, but I will not hear you ; you shall cry to me, but I will not answer ; but I will laugh at your Calami-*

ty,

ty, and mock when your Fear shall come upon you as Desolation, and your Destruction shall come upon you as a Whirlwind.

Indeed, this will be sad for us in our Distress, to call upon the Lord for help, and he not to regard, but to stop his Ear against us, instead of heark'ning to us. Oh! methinks the very Thoughts of this is Terrible; What then will the Condition be? Surely Tongue will not be able to express the Misery of such who are in this Condition: Therefore for the Lord's sake, who hath been so loving unto you; and for your own poor Soul's sake, consider, that all these fading Pleasures and Delights, that are in this World to be enjoyed, will at Death leave us; and then for us to receive everlasting Wo and Misery, for abusing those great Mercies and Favours of Love, that the Lord hath been pleased to make us partakers of (which he hath not made many partakers of, who it may be were more worthy of them than we) will be
Terrible

Terrible indeed. I remember I have read a Verse that said :

*What Man's Condition can be worse ?
Than his whom Plenty Starve, and
(Blessings Curse.*

And all this while pass among Men for Christians. Oh ! therefore, for shame, stop your Mouths, all you pretended Followers of holy Jesus, whilst you live in such vain Delights ; for you know that our Lord Jesus Christ took no delight in such Pleasures, but told his Followers plainly, *that they must not expect such things ;* but bids them, *Lay up for themselves Treasure in Heaven* (whilst they were on the Earth, and not to lay up for themselves a Treasure of Everlasting Wo and Misery, by doing *despite to the Spirit of Grace ;* and by not making a right Improvement of that Gift or Talent that came from *Heaven :* for, says he unto them, *Where your Treasure is, there will your Heart be also ;* the Desire and Affections of their
Hearts,

Hearts, was to be in *Heaven*, though they were on the Earth; their *Hearts* was not to be in the Earth, tho' on the Earth, as many of yours is, which will prove to your everlasting Sorrow, if you have not a great Care.

And I do desire that none (into whose *Hands* these few Lines may come) may look over them in Scorn or Derision, thinking that he that writ them, might as well sate still, being there is many Treatises that doth treat of the same Subject, far beyond these Lines; to such I say, I could been gladly willing to have let them alone, but I could not so easily be Cleared; for I said in my *Heart*, that what could such a poor simple One as I offer? Or, What would such a small Mite as mine do, seeing there is so many that hath cast into the Treasury abundance? Well, these thoughts would not clear me; for it came before me, What is the abundance of others casting into the Treasury to thee? Or, what signifies the largeness of others Offerings to thee, if thou
cast

cast not in, or offer nothing ; remember the poor Widow, that cast into the Treasury but two Mites, yet she was not rejected, nor her Offering thrown by ; for as she had but little, she could but cast in little ; and as the others cast in abundance, it was because they had abundance ; for the Lord looks not at the Offering, as at the Integrity and Uprightheartedness of the Offerer : So I believe that the Lord brought these things into my remembrance for your Incouragment, hoping the Lord will give a Blessing unto it, into whose Hand and Arm of Divine Providence, do I commit you, with my own Soul, desiring, if any, by God's Blessing these few Lines, should reap any Benefit by them, give him the Praise of it (and then my End in writing them will be answered) for it is his own Works alone that can truly Praise him, who is worthy of all Praise, Honour and Glory, for evermore. *Amen.*

5 NO 58

Paul Cross.

*Kingston upon Hull, the
first Month, 1703.*

F I N I S.

